1: Gayton E-S (1925-1930) 1948 NS29 Yokuts NS29
[P.869]

285 materials have been analyzed by Merrill.[300] In the present paper under the heading "Woman's Household Equipment" is a description of basket types; a comparative display of shapes and techniques is shown in figures 2 and 3, and plate 1 shows a typical collection of Yokuts baskets.

[461] The informant M.L. said that not all women made baskets: "anyone could learn that wanted to but some were too lazy."

All Yokuts coiled baskets were made on a multiple-rod foundation, the favorite material being a grass called toŏa´k:s. The wrapping was usually a split root called ho´pet, which came in 4- to 6-foot lengths. The outer bark was scraped off and the interior split into two parts by holding one half in the teeth and splitting the other away with the fingers. K.G. started a coiled basket for demonstration.

To start a coiled basket a piece of the wrapping material about four inches long was shaved down to a point at one end. This end was rolled into a tiny coil, the loose end projecting to the maker's right. Another short piece of the same material and of fine grade (i.e., split thin) was set with one end under the turn of the coil and held in place with the fingers of the left hand. The coil, with inserted binding, was of a size to fit securely within the worker's left thumb and forefinger. The right hand began the wrapping process. The free end of the wrapping was poked repeatedly through the center hole of the coil with the aid of an awl until all the coil was wrapped and the center hole filled. By this time the first round of the coil had been made and the next wrappings were passed around the turn of the foundation "rod" between the previous stitches: a skilled basketmaker did not split even these small beginning stitches. Now a transition was made from the single foundation to the multiple-grass filler which would continue throughout the rest of the basket. This was done by inserting a few grasses under the end of the single "rod," and more and more were added as the coiling progressed until the desired foundation thickness was obtained.

The loose ends of the foundation grasses, which jutted out to the right from 2 to 4 feet, were kept under control by a small ring of the wrapping material (nowadays more often a twist of string) which could be slipped up and down the bundle of grass stems and through which each new grass was inserted before its butt was poked in under the last turn of wrapping. Only one grass was added at a time and these at about three-inch intervals, depending, of course, on the dimensions and coarseness of the basket under construction.

Work progressed from left to right (clockwise) from the worker's point of view, and for

[300] Kroeber, Handbook, 531-533; Merrill, Plants Used in Basketry.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 657 Now white man at Washington pay me seven dollar haf, live one month. I can't do that. My people work; my boy work; all my grand-children work all summer; pick grapes; [461] pick peaches; shear sheep. They no make 'nuf money live all winter. 'Fore Major Savage come, we eat plenty.

159 173 648 First white man I see come mine gold in river. They cut tree; split log; make long box; make dam in river. We watch 'em. We don't know what they do. Then river come high; wash 'em all 'way. Pretty soon two white men come make boat on river take white man across water. Then lots white man come mine gold.

After 'wile soldiers come, make big wood house for fight. They all got gun. They catch lots Indian. Some Indian get 'way. *Mokes* (women), children run 'way, sleep in mountain under rock, brush. My grandpa, Tomkit, tell soldiers, 'Put away gun; my people come in; they no like gun'.

Soldiers catch lots Indian man, boy. They make Indian man, boy stay place where they make wood house for fight. Soldier don't make wood house. Indian make 'em. Soldier make Indian cut trees, chop logs; give 'em saw; give 'em axe; make 'em chop, chop, chop; build big wood house for fight. White soldier call big wood house Camp Barbour. Sometimes Indian don't want work. Soldiers *make* 'em work. Soldier take long black snake mules' whip. They whip Indian on back. They whip, whip, whip. Two, three Indian die—whip 'em too much.

After big wood house done, soldier come with big man from Washington, sign paper with Indian. One time before Indian sign paper with white man, Major Savage come Kuyu Illik. He come horse back. He have blue clothes. He have six, seven men. They all have blue clothes. They all got gun; they all soldier. Major Savage he talk my grandpa, Tomkit. He tell him big father at Washington send him see Indians. He say we haf bring all Indian chief here talk big man from Washington. He say we haf bring all *Choinimne* Indian chief; we haf bring all *Nutunutu* Indian chief; we haf bring all *Chauchile* Indian Chief; we haf bring all Indian chief; fifty, sixty chief. Kuyu Illik, talk big man from Washington. Major Savage say Indian talk little bit. We know what he say all-right. My grandpa, Tomkit, talk rest our chief. They think that's bad business.